

THE  
Christian History;

Containing Accounts of the Propagation and Revival  
of Religion in *England Scotland and America.*

To be publish'd Weekly.

Saturday MAY 7. 1743. No. 10.

OUR fifth *Extract* is from a Sermon of the Reverend Mr. JAMES FITCH, Pastor of the Church of Christ at *Norwich* in *CONNECTICUT*: Preached before the *General Court* of the *COLONY* \* at *Hartford* on *May 14. 1674*, being the Day of *Election* of *Magistrates* there: For which on the same Day he received the Thanks of the *Court*, with their Desire of a Copy for the Press: and was accordingly printed at *Cambridge* in the same Year: This Gentleman is in the Preface, wrote by others, styled *the learned Author, a faithful Servant in his Master's Work*: And we have been well informed that he was accounted one of the principal Ministers of *NEW-ENGLAND* in his Day.

His Text is in *Zech. II. 5.* *For I saith the LORD, will be to Her a WALL of FIRE round about, and will be THE GLORY in the midst of Her.* And the selected Passages are these.

‘ DOCT. *When the LORD is THE GLORY in the midst of a People, then He will be a WALL of FIRE round about them;*

‘ For the Proof and Explication let us consider

‘ I. When God's protecting Presence is like a WALL of  
‘ FIRE round about a People.

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\* For the Instruction of Strangers, it is to be noted, that *Connecticut* and *New-Haven Colonies* were separte Governments till *April 23. 1662*; when *K. CHARLES II.* comprehended them in *One*, by the Name of *CONNECTICUT COLONY* in *New-England*: And to the *General Court* of this *comprehensive Colony* is this Sermon pteached.

‘ II. When the LORD is THE GLORY in the midst of a  
‘ People.

‘ III. The Reason of the Relation and Connection of these.

Under the II<sup>d</sup> general Head, viz. *When the LORD is THE GLORY in the midst of his People*, He says ---- ‘ Omitting the  
‘ Multiplicity of Interpretations of *that Word*, and coming as  
‘ nextly and directly to the *true Gospel-Sense* of it as I can, I  
‘ take it to be thus described: *This GLORY is the Splendor and*  
‘ *Shine of Divine Excellency*; as GOD is a GOD of Mercy and  
‘ Holiness, *appearing in the Glass of his Word and Ordinances*,  
‘ *whereby He transformeth a People into his Likeness*, and *dispo-*  
‘ *seth them practically to his Praise and Glory*.

After excellent Matter under those three general Heads, he proceeds to the *Application*. And his second Use is of EXAMINATION, ‘ *Whether the LORD be [i. e. now] THE GLORY in the midst of his Churches in NEW-ENGLAND?* To which he says, ‘ I cannot say much to the *Answer* of so  
‘ hard a Question, neither is it expedient for me upon this  
‘ Occasion to say all I can; but I crave Liberty to present to  
‘ your Consideration *two Rules of Trial*.

‘ 1. The *first*, and that which is most manifest is, *When*  
‘ *the LORD’s Glory in the midst of a People is a Rising Glory*,  
‘ *like the rising Sun powerfully convincing the Beholders*; like a  
‘ rising Sun looketh forth as the Morning, so *heart-gladding* to  
‘ the *Faithful in Israel*, while they behold the LORD arising  
‘ gloriously into his resting Place, adorning his Sanctuary  
‘ Means with his Salvation, and maketh his Saints shout for  
‘ Joy; this argueth clearly *Psal. 132. 9. When Zion’s Voice*  
‘ *speaking to her Children so comfortably, Come suck of Zion’s*  
‘ *Breasts and be satisfied, milk out and be delighted with the Abun-*  
‘ *dance of her Glory*; this argueth very comfortably indeed for  
‘ a People, *Isa. 66. 11. And then the Glory proves to be an*  
‘ *affrighting Glory* to those who are *not faithful in Israel*, that  
‘ they are *afraid in their close Places*, and dare not openly shew  
‘ themselves, *Psal. 18. 45*; and some of them in their Af-  
‘ frightment are driven to give GOD Glory, *Rev. 11. 13. So*  
‘ *that when the Glory in the midst of a People proveth to be*  
‘ *so Heart-gladding to the Faithful, so Spirit-affrighting to the*  
‘ *Unfaithful*, and thus powerfully *convincing* to Beholders;  
‘ doubtless the protecting Presence of the Lord shall be in a  
‘ Degree as manifest for their Safety: *This was the State of*  
‘ NEW-

NEW-ENGLAND at first in her first Glory. But we must come lower and proceed to a second Rule of Tryal.

2. When there is somewhat of a divine Glory yet breaking through the Clouds of all those Things which are against a People: That though it be a cloudy Day, and yet a Day [wherein] the Light doth prevail; that tho' a Time of Eclipse, and yet not so total but the Light may be seen. Now I beseech you suffer me to exemplifie in some plain Instances: If CHRIST hath something against a Church or Christian Common-wealth, because they have left their first Love and do not their first Works, and they are in Danger of the Removal of their Candlestick if they do not speedily repent; and yet if there be a Shine in the midst of those cloudy Declinings, of that which CHRIST owneth and calleth Labour, Work and Patience, and cannot bear with them who are evil, (who are manifestly and convictingly evil) Rev. 2. 2, 3. If there be yet any of the Splendor of Grace and Godliness breaking through those cloudy Declinings; this at present bails them, and the LORD at present preserves them, and continueth waiting and striving with them that they would return and do their first Works. But this is only general, let me speak a little more particularly: Whatever the Enormities and Scandals of some may be; yet if there be a considerable Number of those who shine, but especially if the ruling and carrying Party do shine in Grace and Godliness, this will argue for that People: If there be yet among them a very considerable Number of those who have the Seal of GOD on their Forehead, Rev. 7. 4. and have the Qualifications of the LAMB's Company spoken of in Rev. 14. 1. standing upon Mount Zion with and for the LAMB of GOD: If yet a considerable Number of those who sigh because of the Abominations committed, Ezek. 9. 6. and weep sorely because of those Evils; as you heard of the People of whom the Text speaketh: But especially if the ruling Party do, tho' through many Difficulties, shine in Godliness, and the Glory of GOD appeareth as of old in the Tabernacle of the Congregation of the LORD, to the suppressing and confounding of all scandalous Practices, Numb. 14. 10. So if there be a divine Glory appearing in Church Assemblies and Court Assemblies, and maketh the Head of the Malefactor to bow down with Shame, and others to hear and fear; but in no wise to sadden the Hearts of the Righteous, whom the LORD will not have made sad.

‘ Honoured and beloved in our Lord, the *Question* now by  
 ‘ Way of *Trial* is NOT, Whether a Church or Christian  
 ‘ Commonwealth be like *Rebekah* of old who felt two Nations,  
 ‘ and two Manner of People striving in her Womb, a *Jacob*  
 ‘ and an *Esau*; this is beyond *Question*, for it hath been al-  
 ‘ ways thus more or less in any Christian Commonwealth:  
 ‘ But the *Question* now with us is, *Which of these do prevail?*  
 ‘ Whether *Jacob* prevails in the Church, and prevaleth in the  
 ‘ Court and Commonwealth; then we may conclude they are  
 ‘ blessed, and shall be blessed, and shall in many Times and  
 ‘ Cases see the Face and Faithfulness of the GOD of *Israel*  
 ‘ while they behold the Face of an *Esau*.

His third *Use* is of *Exhortation*: And under this he says,  
 ‘ I beseech you accept of some *Means*, some *Motives*;

‘ I. The first is, Let us call to Mind the first *Glory* in the  
 ‘ first planting of NEW-ENGLAND, and of the Churches here.  
 ‘ Let us not speak or think of this to the undervaluing of that  
 ‘ *Glory* which yet remaineth; that is far from my Scope; let  
 ‘ us be humbly thankful for that; But as a *Means* to retain  
 ‘ what is, and to recover what is lost, if it may be. And when  
 ‘ we call to Mind that first *Glory*, shall not our Hearts be  
 ‘ poured out within us? Not only calling to Mind how the  
 ‘ LORD did make his Name glorious by leading his People  
 ‘ through Sea-Perils, and Wilderness-Dangers, *Isa.* 63. 14;  
 ‘ But O that converting *Glory* which did then appear, MUL-  
 ‘ TITUDES were converted to thee O *Zion*, thine Heart afraid  
 ‘ and yet enlarged, *Isa.* 60. 4, 5. Let me say MULTITUDES,  
 ‘ MULTITUDES were converted to thee, even to thee O *Hart-*  
 ‘ *ford*, to thee O *New-Haven*, and to thee O *Windsor*; and  
 ‘ the same may be said of many Churches of CHRIST in *New-*  
 ‘ *England*; and then your Hearts were afraid, (not with base  
 ‘ slavish Fear in Times of Danger) and were enlarged: O the  
 ‘ uniting *Glory* then manifest from the Shine of Mercy from  
 ‘ the Throne; *Grace* ruling and ordering both Rulers and  
 ‘ People under the glorious Banner of true Gospel holy Love;  
 ‘ For the Banner over them was Love: Then were Colonies  
 ‘ united, and Courts united, Magistrates united, and Ministers  
 ‘ united, Churches united, and Plantations united, &c.

We might easily produce several other eminent *Witnesses* of  
 the Power and Prevalence of Religion among the first Settlers of  
 NEW-ENGLAND, and may offer more hereafter: But these  
 may suffice at present; especially since this will be yet further  
 described



described in Way of Comparison, by our famous Writers, under the II<sup>d</sup> general Head; which is to represent the great and lamented Decay of Religion in the succeeding Generations.

But having just received some entertaining Letters from the western Parts of SCOTLAND; we are willing to defer the Christian History of NEW-ENGLAND to another Paper; that we may gratify our pious Readers with these fresh and joyful Occurrences.

The first is from the Reverend Mr. John Hamilton, a solid, prudent, and pious Minister of the Barony Parish adjoining to Glasgow--- to the Rev. Mr. Prince.

Glasgow, Sept. 13. 1742.

Rev. and dear Sir,

---THE most remarkable News from our Parts are, blessed be God, the same we have from you. We in the South and West of SCOTLAND have great Reason to join in Thankfulness to God with you for the Days of the Redeemer's Power that we are favoured with. God has visited us in much Love: Religion begins to revive among us, which no Doubt you have heard of. Mr. Whitefield came to Scotland in Summer 1741 for the first Time: And in many Places where he preached, his Ministrations were evidently blessed, particularly in the Cities of Edinburgh and Glasgow; where a considerable Number of Persons were brought under such Impressions of Religion as have never yet left them, but are still following on to know the Lord.

However this was only the Beginning of far greater Things: For about the Middle of February last, a very great Concern appeared among the People of CAMBUSLANG, a small Parish lying four Miles South-east of Glasgow, under the Pastoral Inspection of the Rev. Mr. William McCulloch, a Man of considerable Parts and great Piety. This Concern appeared with some Circumstances very unusual among us: to wit, severe bodily Agonies, Out-cryings and Faintings in the Congregation; which we hear has attended the same good Work in most Places of your Country. This made the Report of it spread like Fire, and drew vast Multitudes of People from all Quarters to that Place: And I believe in less than two Months after the Commencement of it there were few Parishes within twelve Miles of Cambuslang, but had some more or fewer awakned there to a very deep piercing Sense of Sin; and many at a much greater Distance. I am verily per-

perſwaded with your worthy Brother Mr. Cooper, in his Preface to Mr. Edwards's Sermon, that God has made uſe of theſe uncommon Circumſtances to make his Work ſpread the ſofter.

But bleſſed be God, *Cambuſlang* is not the only Place where theſe Impreſſions are got: The ſame Work is ſpreading in other *Pariſhes*, and under their own Miniſters; particularly at *Calder, Kilſyth and Cumbernauld*, all to the North and North-eaſt of *Glaſgow* and in the Preſbytery thereof. And I doubt not that ſince the Middle of February when this Work began at *Cambuſlang*, there are upwards of two Thouſand Perſons awakened, and almoſt all of them by the beſt Accounts I have in a promiſing Condition: there being very few Inſtances of Impoſtors or ſuch as have loſt their Impreſſions; and many whom we are bound to think are true Scripture Converts, and evidencing it by a ſuitable Walk and Converſation. There is evidently a greater Seriousneſs and Concern about Religion appearing in moſt of our Congregations than formerly, a greater Deſire after the Word; People applying themſelves more cloſely to their Duty, and erecting new Societies for Prayer and ſpiritual Conference: which gives us the joyful Proſpect of a conſiderable Enlargement of the MESSIAH'S Kingdom.

My *Pariſh* has likewiſe had ſome Share in this good Work. There has been above an Hundred new Communicants among them this Summer who never did partake of the bleſſed Sacrament before: which is five Times as many as ever I admitted in any former Year. The moſt of them were awakned at *Cambuſlang*: Some of them in their own Church; and others their Impreſſions have been more gradual, and not attended with theſe uncommon Circumſtances before-mentioned. And it is to be obſerved that before we admit any Perſon to the Lord's Table, we particularly examine them, and are ſatiſfied with their Knowledge of the Principles of Religion, of the Nature and Ends of the Sacrament, and the Impreſſions of Religion they have on their Minds.

Mr. Whitefield has made a ſecond Viſit to SCOTLAND. He came down to *Edinburgh* in June laſt, and has been with us in and about *Glaſgow* for ſome Weeks paſt: And I hope his Labours have been bleſſed to many, both for the awaking of ſecure unconcerned Sinners, and for comforting thoſe under Soul Diſtreſs. He is really the moſt aſſiduous fervent Preacher of the Goſpel I ever knew, and has ſomething extremely uncommon about him. Thoſe

‘ Those who are *friendly to this Work* among us have a high Sense of the Worth of Mr. Edwards of Northampton; and reckon themselves exceedingly obliged to him for that incomparable Sermon on the *Marks of a Work of the SPIRIT of GOD*: wherein he reasons with the greatest Judgment and Solidity, and a Mind perfectly free of all enthusiastic or Party Humours: and pray that he may be long preserved as an Ornament to the Church of CHRIST in that Part of the World where God has cast his Lot.---

Our *second Letter* in order of Date is from the Rev. Mr. John Mc Laurin, an eminent Minister in Glasgow, to the Rev. Mr. Cooper.

‘ Glasgow, Sept. 17. 1742.

‘ R. D. B.

‘ --- I Sent you along with my last Letter the Narrative of the Work of GOD at *Cambuslang*, which I hope has come to your Hands: I send you now some more good Accounts from this Country, in the *Kilsyth Narrative* and *Kilsyth Journals*, in the Numbers I send you of a *Weekly History*, which Accounts *you may safely rely on*; as Mr. Robe the Minister of that Parish and Writer of these Accounts is a Person of great Integrity and Piety: which I can affirm with the more Confidence as he is my particular Acquaintance of a long Time, and my ordinary Assistant at the Communion for more than *fifteen Years* past.

‘ Blessed be the Lord, the *Evidences* of the *Reality* of the Work are *multiplying*; such happy Evidences as are mention’d in the *Cambuslang Narrative*: particularly great Regards to the Glory of God’s Grace in his Son’s Mediation, and the Work of his Spirit; much Love, Humility, Meekness, Peace: A considerable Number of Instances of Restitution, consist with my Knowledge.

‘ It is remarkable that besides those who are awaken’d by *Ordinances*, some seem to be awaken’d when not attending these, but otherwise employed: In *one Fastenoon*, in the Country, I saw *three young Persons* awakened at Home, the Evening before, all in one Village, in *May* last.

‘ As to *Mourning*s and *Outcries* it is observable, and certain, that these Things sometimes are so very considerable when the Minister is *not* preaching on the *Terrors* of the LORD, but on the most *comfortable Subjects*: that sometimes they who blamed others for crying out, have been afterwards forced to it themselves.

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‘ It is *much* and *justly* taken Notice of, that some of those whose Sermons have been so successful in awakening People, are far from being eminent for the *pathetick* Way. I heard a Minister of *Edinburgh* tell, that a Deist whom he knew, made a frank Acknowledgment to this Purpose, That some Sermons he heard in this Corner, at which he was like to sleep, awaken’d others with a Witness.

‘ Blessed be the LORD, the Number of *Impostors* and *Backsliders* is so surprizingly few : And if more should appear hereafter, we have Reason to hope their Room may be more than supplied by *new Converts* not yet known ; as from Time to Time some are discovered whose happy Impressions have been concealed for some Time. There are some few who seemed to be in some Degree, for some Time, Visionary, who however seem tractable when warn’d neither to seek after such Things nor to lay Stress on them. If any are otherwise I have Ground to believe they are *very few*.---

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The Friends of the Rev. Mr. WHITEFIELD will doubtless be entertained with the following Extracts out of two Letters from Mr. *Samuel Engs*, a young Merchant of this Town now in *London*, with which therefore we shall fill up the remaining Vacancy in this Page.

*London, Nov. 17. 1742.*

--- ‘ **M**R. *Whitefield* arrived here about ten Days since from Scotland, where, as the Papers mention, he has been preaching incessantly and successfully, and has continued so to do ever since he came to *London*. In order to prevent his Enemies having Occasion to say that he hinders People from their Labour, he preaches in the Morning (tho’ now very raw and cold) at six o’Clock, being above an Hour before Sunrise, and finishes about half an Hour after : He preaches again in the Evening at six o’Clock, and finishes before eight.’

*Feb. 16. 1742.*

--- ‘ **M**R. *Whitefield* is still here, but will go in a few Days for *Bristol*, and from thence to *Georgia* : He has been down to *Scotland* since I came, and preached his farewell Sermon there to 50,000 People ; he has since been to *Wales* at the Desire of many Ministers there in a Letter to him : Success attends him where-ever he goes.---

